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AMERICAN INDIANS.

WE have, for the two last weeks called the attention of our readers to the deplorable situation of the American Indians, who inhabit the western wilds of our country. We have also laid before them an account of the exertions now making, to enlighten their minds, civilize their manners, and thus prepare them for the reception of the "gospel of the grace of God;" which has so long shed the lustre of its beams *around them*, only to unveil the midnight darkness in which *they grope*, to the view of those who sit beneath the lucid rays of the "Sun of Righteousness." Again, we would press home this interesting subject, with renewed adour to the feelings of every friend of humanity, who yet has a sympathising tear to drop, or *mite to bestow* for alleviating the sufferings of the sons of those, whose soil we now inhabit and on whose sacred ashes we carelessly tread. The dust of slaughtered thousands calls from the ground for mercy on their wretched sons, driven from their original inheritance to seek a shelter in the distant, trackless wilderness. The voice of honour and humanity also, speak in their behalf, and demand relief from those who have taken away their lands, and reduced them to poverty and wretchedness. But more—the voice of Almighty God pleads their cause. It addresses us as christians. "Freely ye have received, *freely give.*" The events of Divine Providence which have occurred for several years past evidently point to the present, as a most auspicious period, for civilizing and evangelizing the western Indians. The christian world is now almost universally awakened to the subject of missions in general. Many prayers of faith constantly arise to the throne of God for the miserable millions perishing for "lack of vision." Emperours, kings, princes and nobles have enlisted in the sacred cause, and many of them have laid large portions of their treasures at the Redeemer's feet. The ancient prediction, respecting the latter days, seems already accomplishing; when "kings are nursing fathers, and queens nursing mothers to the church." Already may be seen in the midst of heaven, the "angel, having the everlasting gospel to preach unto them that dwell on the earth." Almost every effort, however feeble, now made by the christian world is crowned with success far exceeding any thing anticipated. From these facts we are encouraged to believe, that a proper, persevering attempt to civilize the Indians, and instruct them in the religion of Christ, will not be in vain. We are also confirmed in this belief by reverting to the success which formerly attended the labours of Eliot, the Mayhews,

Brainard, Wheelock and others, among the savage tribes; the success which has followed the efforts recently made, among the Cherokee Indians, by the Rev. Gideon Blackburn who was for several years a missionary in that tribe; and the cheering prospects which now animate the hopes, and enflame the ardour of the American Board of Commissioners for foreign missions.

We view the subject of introducing civilization and christianity among the Indians of our own country, as one of the most interesting and important; one which has peculiar claims on publick attention and charity. Many persons have long objected to sending their money and missionaries abroad, when there was so great need of both at home. To such, a wide field is now open for an exhibition of their humanity and benevolence. It is our intention hereafter to give a particular account of the missions among the Indians, conducted by the several gentlemen before named during the seventeenth and eighteenth centuries. We will close this article by giving a short sketch of Mr. Blackburn's mission, and the present state of the Cherokee nation.

The mission of Mr. Blackburn was established in 1804; and his first and principal efforts were directed to the rising generation. He gave the rudiments of common English education to four or five hundred children, whom, at the same time he instructed in the principles of the christian religion. There were some hopeful converts,—one among his scholars. The prospects of usefulness were very good; but he was compelled to abandon his mission for want of *pecuniary support*. Who then will object to a mission among the Cherokees, on account of Mr. Blackburn's failure? Can missionaries go such a warfare at their own charge and expect success? Surely not. Let the hand of publick charity be open; let the necessary means be afforded, and the most desirable ends cannot fail to be accomplished.

Mr. Blackburn left the mission in 1810. Since that time, a school has been continued in the nation by the general assembly of the Presbyterian church. Two other schools have also been established; one of which was conducted by a half breed, and the other by a Moravian.

The plan which Mr. B. pursued was to clothe and board the scholars, and furnish them with books at the expense of the mission. They were instructed entirely in the English language, and were not suffered to address an instructor in any other. This plan, which has proved the most effectual of any which has ever been adopted, necessarily involves considerable expense, and demands constant and liberal pecuniary assistance. Mr. B. distributed several hundred Bibles, Catechisms and Tracts among the children as rewards; it is his opinion had he been properly supported, that he might, before this time, have extended his mission to the Chickesaws, and Chacktaws, if not to the Creeks.

The children in Mr. Blackburn's school made the most rapid progress in learning, as appears evident from several particular cases mentioned by Mr. B. We will repeat but one.

“*Gideon Blackburn, a Cherokee, seven years of age, commenced*

his alphabet, and in sixty-four days was brought to read well in the Spelling book, Testament and Bible; to spell four syllables well; to repeat forty-four questions of the Shorter Catechism, to sing with the rest of the school thirteen hymns from memory, and to write a good small hand." Enough has been said to show the practicability and great utility of schools among the Cherokees. The plan of instruction proposed by the American Board is such, as must, we think, meet the approbation and encouragement of every enlightened philanthropist; and secure the persevering exertions and ardent prayers of every christian.

As regards the present state of this nation of Indians, no doubt can be entertained by persons well informed on the subject, that it is very favourable for the introduction and establishment of the system designed. They have already made greater progress in civilization and agriculture than any other tribe of Indians in the United States. Their situation is high and healthy, and portions of their land are very fertile. Many of them possess large, well cultivated farms, and raise great quantities of corn and other grain. Their flocks and herds are good and they can now manufacture their own clothing. Their language bears no affinity to that of the neighbouring tribes. Loskiel observes that it is a mixture of Shawanese and Iroquoise; and Barton, that it bears an affinity to the language of the six nations.

The number of souls in this nation, was estimated by Mr. Blackburn, at twelve thousand three hundred and ninety-five. Of these, probably about three thousand are warriors. Their minds are already opened to appreciate, in some good measure, the importance and utility of instruction, and the absolute necessity of the christian religion. Missionaries and teachers meet a most cordial welcome, and are treated with tenderness and respect; and the children are very cheerfully committed to their care.

The secretary of the board, in a letter dated June 4, thus writes "The mission is in great favour: *more children are offered than can be accommodated.* The establishment must be enlarged, or another in connexion with it be instituted soon.

By information recently received from the secretary of the American Board, we learn that six men are now in readiness to take a mission to the Indians as preachers and instructors, and wait only for funds sufficient to defray the unavoidable expense of the necessary establishments. Under all these favourable circumstances, with such animating prospects in view, who will question the necessity and expediency of such an undertaking as has engaged the attention of the American Board? Who, that cherishes in his bosom one spark of humanity and christian benevolence, will withhold heart or hand from this grand and interesting work? We are confident the citizens of Baltimore who have been so frequently distinguished for their liberality in aiding objects less interesting than the one now before them, will be the last to object to this. Indeed, we rejoice to find many of our most distinguished characters very deeply interested for the American Indians. Several hundred dollars have been already con-

tributed by them to aid in establishing schools and supporting missions among the Cherokees. Blessed, indeed, are those who thus contribute of their substance to the Lord. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

Letter from the Rev. Gordon Hall, missionary at Bombay.

(Concluded from p. 117.)

We have good tidings from South Africa, and Otaheite. The Lord is working gloriously. Let his name be glorified! In India things are forwarded, though it be slowly. The number of missionaries gradually increases. Five Wesleyan Methodists, who came out with Dr. Coke, are now settled in Ceylon. Three missionaries, substantial men, from the London Society, arrived about two weeks since in Bombay. One was destined to Malacca, and the other two to Surat. The same society has this year sent out one missionary to Vizagapatam, three to Java, and four to South Africa, and the Baptists one to Java, and one to Calcutta. But nothing is yet done compared with what is left undone! On every side, are fields, immense fields already white to harvest. "Pray ye the Lord of the harvest, &c." Behold the millions and millions, who know nothing of Christ, our dear and only Saviour! Why were these millions created? Why did Christ taste death for every one of them? Was it that they might spring up in unknown millions, and generation after generation, in quick succession, live and die in ignorance, and exist no more? Christians know that the world lies in wickedness, and that the great mass of their fellow men are this moment perishing in ignorance of that Saviour, whose gospel they are most solemnly charged to publish in *all* the world, to *every creature*. They know all this, yet they put forth no such exertions as are at all proportionate to the magnitude and importance of the work, and to their ability to perform it to the full extent of the command of their Lord and Master!!

We have advanced so far in the Mahratta language, that we can now express our ideas on almost any subject with a degree of readiness, and are daily labouring to communicate to the heathen some knowledge of Christ. My rule is to spend three hours every day among them. This is mostly after 4 o'clock P. M. I go from temple to temple, from street to street, and from house to house. Sometimes I speak to one, sometimes to forty, or more, in the same place. I have translated some Tracts, and parts of the Scriptures, of which I have several written copies to hand about to one and another for a few days. Sometimes I read them to the people myself, and expound, and enlarge. I spend three hours every day with my Mahratta teacher. These things, with my study of the original Scriptures, a school of seventeen boys (mostly heathen) writing, &c. &c. make me very busy. I wish to have it so. When I can address the people with more confidence in my knowledge of the language, I see nothing to prevent my preaching to hundreds, if not to thousands, every day of my life. I assure you, I would not exchange my prospects for any situation whatever in my native land. I have

the greatest occasion to praise the Lord, who has given me "this grace, that I should preach among the Gentiles the unsearchable riches of Christ." O beseech the Lord that his grace may be sufficient for me.

I suppose there are about fifty temples within about half a mile of our house. The greatest number of these are Hindoo temples, then the mahometan mosques, and one synagogue of the Jews: to which may be added one Roman Catholick church. In the town, where we live, there are more than 100,000 natives, and in the villages close around, about as many more, to say nothing of the millions, who are not far from us on the east, north, and south. *What can two missionaries do in the midst of such a vast, and bewildered multitude?* We have communicated to the Board of Commissioners all the information, which we have been able to collect concerning a number of fields for missions in this part of the world. To the south of us, from Bombay to Ceylon, the whole coast is unoccupied: and to the north, from Surat to the mouth of the Indus, thence to the Red sea, and from that along the whole coast of Eastern Africa, including Madagascar, is work for a hundred missionaries. Alexandria, on the Mediterranean, Cairo, and Constantinople are extremely important and open fields. The Russian Empire bounds China (that store house of the world's population,) for about three thousand miles, and the emperor of Russia appears, as you observe from Reports of Bible Societies, to be very favourable to religious and benevolent objects. Here what a string of missions, on the borders of his dominions, in the immediate vicinity of the Chinese, where missionaries might attempt the conversion of China with almost as much encouragement, as if they were in the heart of that seemingly impenetrable empire! And it is to be observed, that the Americans are high in the favour of the Russians: what then ought our pious young men to do?

In Armenia, things are bearing a more favourable aspect. For several years past, a number of influential men have been exerting themselves to promote a revival of learning among that race of ancient christians. This, added to the distribution of the Scriptures among them, looks encouraging. Should christianity in its purity and power be revived among the christians of Armenia and Georgia, it would be as life from the dead to the surrounding nations. What the king of Persia, a Mahometan, has said respecting Mr. Martyn's translation of the Testament, looks rather favourable; but when we consider the nature of imperial courtesy, it cannot amount to much.

The whole heathen world lies prostrate before the Churches, begging the bread of life. Who would not gladly fly to their relief with that bread of life, that they may eat and never die! If the importance of missionary fields, is to be estimated by their population and the facilities of communicating instruction to the people; then the claims of Asia must be for a long time, beyond comparison, greater than those of other countries, especially the wilds of North America and the desolate sands of South Africa. This, when we speak of the relative importance of different regions; but every spot where unenlightened souls abide, is absolutely of in-

finite importance, and the day of judgment will shew us, *no temporal sacrifices can be greater, than the object of saving one soul is important.* O that we could duly feel this, both in regard to our own souls, and those of our fellow men!

You may expect me to say something about the religious practices of the heathen. They are endless and shocking; but, at present, I can only say a word. The various kinds of bodily torture, which they inflict upon themselves, their numerous austerities, sacrifices and offerings, seem to indicate a general belief in their minds, that some sufferings are necessary for obtaining the pardon of sin and the Divine favour. But being ignorant of the righteousness of Christ they go about to establish a righteousness of their own. But, alas! how awfully they mistake! Their inventions are endless. I can briefly state two or three:—Some sit motionless, and by stopping their mouths and noses, they suppose they impel their souls through their bodies up to the crown of their heads, where God grants his reconciled presence to their souls: this is a common practice, which I have often seen. Another, in expectation of obtaining holiness and the Divine presence, sits motionless, with* * *. Two lusty men I have seen, who for the same purpose, have imposed dumbness on themselves for twelve years. Two persons I have seen, who have forced their left arms perpendicularly, till they have become immoveable, and their nails of an enormous length. These are but specimens of the people amongst whom I labour. In comparison with the hopes built on such delusions, how high is the value which you would place on your hope in Christ? just so high is the obligation which binds Christians to make the gospel known to every creature. I have written a long letter, but it seems nothing in comparison with what I should be glad to write.

I have the pleasure to acknowledge a letter from Dr. G. &c. I rejoice to think you join in the monthly prayer-meeting. Ministers and Churches, in Europe, Asia, Africa and America, the same day, all bowing before the same throne of grace, imploring the same blessings upon Zion!

I wish you to write often, and should any other brother feel disposed to do the same, it would strengthen my hands in the work. But the heathen are perishing while you are reading this letter, our moments fly; what we do must be done quickly; "the King's business requires haste."

Pray for me that I may be found faithful. If we strive to the utmost how little we shall do for Him, who has done so much for us! How little compared with what we hope to receive at his hands.

Your brother and fellow-servant in Christ,
GORDON HALL.

WESLEYAN METHODISTS.

There are 726 regular travelling preachers now stationed in Great Britain—132 in Ireland—96 on foreign missions—and 704 in the American Methodist connexion.—Total number of itinerant preachers 1657.

RELIGIOUS INTELLIGENCE.

FOREIGN.

Report of the Executive Committee for the management of the missions, first commenced by the Rev. John Wesley, the Rev. Dr. Coke, and others; and now carried on under the direction of the Methodist Conference.

(Continued from p. 126.)

NOVA SCOTIA, NEW BRUNSWICK, CANADA AND NEWFOUNDLAND.—The mission to the British colonies, in North America, comprising various stations in Canada, Nova Scotia, New Brunswick, and Newfoundland, employs twenty-four missionaries, and contains twenty stations; and as each of those stations are connected with a circuit, in which every missionary itinerates, the gospel is by this means extensively administered to numbers of the scattered inhabitants of those countries, who but for such a plan of missionary labour, would be wholly deprived of the ordinances of Christianity.

The still destitute condition of the settlers, many of them our fellow-countrymen, and all our fellow-subjects, has not however, been sufficiently understood. The case of Canada is very affecting. Protestants are constantly attaching themselves to the Roman Catholicks, not from choice, but because they have no access to a Protestant ministry; while still greater numbers live entirely without the forms of religion. From an excellent letter written by a respectable mercantile gentleman, who lately spent some time in Canada, with which the committee has been favoured, it appears that the poorer classes in Lower Canada, are chiefly Catholicks, sunk through the influence of the priests into the grossest ignorance. Among some of them, however, a strong desire exists to read the Scriptures, and to possess what is scarcely to be found, a French Bible. These sentiments have prevailed more since the war with America. In several instances, large sums had been offered for Bibles, accompanied with an expression of determination "that the priests should not take them away." "In Montreal," continues the writer, "the chapel occupied by the Methodist missionary was quite crowded with hearers, some of the most respectable inhabitants attending, as it is the only place of worship where the gospel is preached among a population of near 20,000 inhabitants. Several of the people, and many of the old royalists, who had left the States at the revolution, expressed to me their earnest desire, that the Conference would send out preachers of talents and piety with their families, and they would gladly support them." After various other statements, tending to shew the state of religious destitution which the major part of the two Canadas are now in, the writer concludes by earnestly recommending an additional number of missionaries, not merely to preach in the large towns, but in the "populous villages where there are neither Catholick nor Protestant

churches, and where the *inhabitants are verging towards complete heathenism.*"

This representation of the destitute condition of the Canadas is confirmed by the communications of the missionaries, who have been there employed. Nova Scotia, New Brunswick, and Newfoundland, are in similar circumstances. In Newfoundland in particular, there are not less than 20,000 persons without religious instruction; and the old people among the settlers, who remember this "land of Bibles and ordinances," often weep that the year now rolls over them without Sabbaths, without publick worship, and the ministry of the word. The committee have lately voted the appointment of six additional missionaries; to meet in part this pressing want; but even that supply is greatly inadequate, and they earnestly hope that greater efforts will be generally made in this country to raise up altars of God, where there are so many Christians without temples, without sacrifices, and without a priesthood; where so many thousands of Protestants are placed in the alternative of living entirely without religion, or yielding to the proselyting zeal of Romish priests; and where so many others are sinking into a state of heathenism itself. This latter circumstance is a sufficient answer to those who think that missions to the British Colonies in America, are lower in their character and object, than those whose direct object is the conversion of the heathen. They are at least missions to prevent what is more affecting to a reflecting mind than even the continuance of a pagan in his darkness and superstition; to prevent Christians from becoming heathens: and the committee think that no appeal more forcible than this can be made to the feelings of British Christians. They will not suffer those missions to languish, without which the descendants of persons born in the same country with themselves, and baptized into the same name, must remain uninstructed, and unconverted; losing gradually the knowledge of Christianity, till a total obliteration shall take place of all those glorious truths on which alone human happiness and hope can be erected.

In all the stations in these colonies, the work of God appears to prosper; and in some, a considerable increase of the societies, and of the congregations has taken place. In Newfoundland especially, the prospects are greatly encouraging, and when the additional missionaries who have been sent shall arrive, there is every reason to anticipate their abundant usefulness among a people most earnestly hungering for the bread of life, and the institutions of religion. The destruction of the newly erected chapel at St. John's, by fire, in February last, was an event which not only left the congregation without a place of worship, but the trustees charged with a debt of 500*l.* which remained on the premises, after a very liberal subscription among the inhabitants had been made. This calamity excited the compassion of many persons in this country to contribute towards the re-erection of the chapel; and as the sum already obtained is still greatly inadequate, should any benevolent persons wish to assist a poor but pious people to rebuild their chapel, the committee will gladly receive any sums for this specific purpose.

Its re-erection is not important to them only, but to the interests of religion in St. John's, where another Protestant place of worship is loudly called for by the advance of population, and the increase of vicious manners.

The whole number in society in Nova- Scotia, New Brunswick, Canada, and Newfoundland, is 1,824: increase during the year—65.

During the last twelve months, the committee have sent out nineteen additional missionaries to different parts of the world, viz. four to Ceylon, one to Bombay, one to the Cape of Good Hope, four to the West Indies, two to Nova Scotia, three to Newfoundland, one to Quebec, one to Gibraltar, one to Brussels, and one to France; making the whole number of missionaries, employed on foreign stations, under the direction of the Methodist Conference, eighty.

These increased exertions have induced a considerable increase of expenditure; a circumstance which will occasion joy and not regret, so long as the means afforded by the increasing liberality of the friends of religion are prudently and economically expended. Thus to apply the funds committed to their charge has been the constant object of the committee; and though many heavy charges have occurred, especially in the Asiatick mission, yet these have arisen from the peculiar circumstances in which the first missionaries were placed; the great expenses of outfit, and the excessive cost of every thing which is necessary to the comfort of an European in India. Some of these expenses were, however, temporary and accidental; and now that the mission is assuming a settled character and system, though, for some time, its regular expenditure must be very considerable, its extraordinary demands will not, it is hoped, again rise to the same amount.

DOMESTICK.

The First Annual Report of the Board of Managers of the American Bible Society, presented May, 8th, 1817.

(Concluded from p. 124.)

The managers feel it not merely a duty, but a gratification, to state that the following congregations, or individuals of congregations, have made their pastors *members for life*, of the "AMERICAN BIBLE SOCIETY."

[The names of about thirty clergymen are here mentioned, who have by the liberality of their respective flocks, been constituted members of the American Bible Society for life. No less than sixteen of these charitable donations were made by females. Noble examples, indeed; worthy to be imitated by all; and strikingly characteristick of the enlightened and benevolent daughters of Columbia at the present day. May the God of Heaven bless all their pious efforts, and crown every exertion in his cause with complete success. "Blessed is he that watereth for he shall be watered also."]

The managers hope that the good examples which have thus been set, will be followed by all the Christian societies in our land. They will thus add, not only to the funds of the National Institution, but to the satisfaction and respectability of their Pastors.

It would be an act of injustice to that sex who contribute so essentially to the relief of our cares, whilst they heighten our purest pleasures, not to notice, in a prominent manner, their active benevolence in aid of the society, not only in forming auxiliaries, but also in constituting, in so many places, their pastors members for life. They thus manifest the sense which they cherish of their obligations to that holy volume, whose truths have elevated them in Christian lands to their just and all-important station in society, and qualified them to perform the duties of that station with honour and success.

The managers have directed their attention, also, to the translation of the Scriptures into the Indian languages of our country, and the publication of the Spanish New-Testament, and of the Scriptures, in the French.

The first was brought before them by the donation of certain documents on this subject from the New-York Missionary Society, which they had collected with a view, ultimately to undertake the work. These documents are put into the hands of a committee to examine and report thereon.

As to the publication of the Spanish New-Testament, it was deemed inexpedient, for the present, to attempt it. The managers, however, cherish the pleasing expectation, that in due time they will be able to accomplish the publication of the entire Scriptures in the Spanish and Portuguese languages, for the use of the inhabitants of South America.

With respect to the French Bible, the managers have had their duty plainly marked out to them by the finger of Divine Providence. They have accepted of the offer of the British and Foreign Bible Society, to receive, as part of their donation, in lieu of money, a set of stereotype plates, duodecimo, of the French Bible, which when received, will enable them to furnish the publick with a supply of French Bibles.

They have, moreover, received from the New-York Bible Society, who are not weary in their acts of liberality to the National Institution, all the copies in sheets of the French Bible in their possession, amounting to about 1000.

The managers have ordered 200 Gaelic, and 200 German Bibles, to be transmitted to them from England. Whenever they find that a greater number is wanted, they will not fail to procure the necessary supply.

The managers consider it a duty to express their gratitude to the governors of the New-York hospital, and also to the mayor of the city of New-York, for their kindness, promptly tendered, in granting them the use of the rooms in which for some time they transacted business. They are at present accommodated in the New-York Institution by the Historical Society, and they cannot deny themselves the pleasure of stating, that several Printers have volunteered to publish, gratuitously, any communications which the board may deem necessary to make to the publick.

As inquiries from different parts of the country were made on

some points of importance, the managers thought it proper, to remove the difficulties which existed in the minds of many persons against a union with the American Bible Society to publish, towards the close of the last year, the following information on these points, viz:

1. That every Auxiliary Society must determine for itself, what is their surplus revenue after supplying their own wants; but that funds, when given, are at the sole disposal of the managers. They will, however, thankfully receive recommendations as to the best way of disposing of the surplus revenue of any auxiliary, reserving to themselves the right of adopting or rejecting the recommendation.

2. As to the interpretation which each auxiliary society has a right of giving as to the extent of their wants, the managers respectfully suggest the propriety of each auxiliary confining itself to its natural bounds. Unless this be done, one auxiliary may interfere with another, and thus, while one district is doubly supplied, another may be left destitute.

3. It is distinctly understood by the board, that every society becoming auxiliary has a right of withdrawing from the connexion when it sees fit so to do.

4. In conducting the business of the board, the most scrupulous attention is paid to the diversity of denominations which exists among christians. The meetings are opened with reading a chapter of the Bible selected by the presiding officer, and no other religious exercises are performed. The managers are deeply sensible that they superintend the concerns, not of a party, but of the whole body of christians, who are united in the National Institution for the sole purpose of distributing the Bible without note or comment.

As one of the principal objects of the American Bible Society, is to supply the great districts of the American Continent with well-executed stereotype plates for printing the Bible, the managers request that Bible Societies, in different parts of the country, would send such information as may enable them to determine in what places the unappropriated plates may be located to the best advantage.

The managers have commenced a collection of Bibles, especially of the earlier editions, in every language, the successful progress of which must chiefly depend on publick liberality.

For the purpose of facilitating the business of the society, the board have appointed a standing Committee of five members, who have in charge all the property and effects belonging to the society, except the funds in the hands of the Treasurer. They are empowered to superintend and direct all the affairs and concerns of the society, during the recess of the board of managers: and for these purposes, to enter into all necessary contracts, to give orders for the delivery of Bibles, and orders on the treasurer for the payment of all monies. It is made their duty to keep a book of minutes, in which are to be regularly entered all their transactions; which book must be produced to the board of managers at every meeting.

Among the first measures adopted by the managers, was to make an official communication to the British and Foreign Bible Society, of the formation of the American Bible Society. The secretary for foreign correspondence, who was on the eve of embarking for Great Britain, was requested, if circumstances would permit, to wait on the committee of the British and Foreign Bible Society, and respectfully assure the committee, "that it will ever afford this society very sincere pleasure to co-operate in those plans of christian benevolence which have rendered the British and Foreign Bible Society a blessing to the world."

The worthy president of our society had, however, anticipated the wishes of the board; and, through him, the committee communicated their satisfaction at the event, and a donation of 500*l.* sterling, which was accepted with suitable acknowledgments to that society. Since that time, the committee, with their accustomed and honourable liberality, have presented to the society a set of the Versions of the Scriptures printed by them, and also several sets of their Reports. In doing this, they have anticipated the wish of the board of managers, who had forwarded an order for the same.

In consequence of the necessary absence of the secretary for foreign correspondence on account of his health, no correspondence has been opened with other foreign societies. The president, however, addressed a letter to the Russian Bible Society, which has been honoured with an answer of congratulation and wishes for our prosperity. A letter has also been received from the Hamburg and Altona Bible Society, of the same description, soliciting a correspondence with us.

The managers have thus given a plain narrative of their proceedings, for the information of the society. It will be readily perceived that their situation was not merely novel, but in the highest degree difficult. They had no experience, and yet the publick expected great things. Every part of the machine which they were directed to superintend was new and untried. Its operations, however, have thus far succeeded, and afford conclusive evidence of its capability for far more extensive usefulness to our common country.

The managers did not feel themselves warranted at first to afford monied aid, or even Bibles, to those auxiliaries who applied for both. Their plans to be accomplished, they knew would involve them in heavy expense; and they could not with certainty calculate upon a surplus of funds. Such, however, has been the rapid and increasing augmentation of their means, that they have been induced to afford the following gratuitous supply of Bibles, to auxiliaries whose wants were great and pressing.

East Tennessee Bible Society, 500 Bibles; Steuben County (New-York) Bible Society, 100; Essex County (New-York) Bible Society, 100:

So soon as their present engagements will permit, and the liberality of the American people shall furnish them with the means, they will cheerfully become almoners, in money as well as Bibles, to all such destitute parts, at home and abroad, as may require the

one or the other. Thus far they have endeavoured to discharge their duties, not only faithfully but intelligently, so as to ensure the approbation of the society and the publick.

The managers cannot conclude their Report, without observing, that the origin, increase, and success of Bible societies, constitute one of the most remarkable events of the day in which we live. God has been pleased to make the people of Great Britain the instrument of forming, maturing, cherishing, and constantly and substantially aiding, these societies, not only within her own territories, but throughout the world. Greater honour has never been conferred upon any people, since the sceptre departed from Judah, and the Lawgiver from between his feet. Not to pay a tribute of respect to them on an occasion like the present, would be ungrateful; and to pay a smaller tribute than this, would discover a criminal disregard to the work of the Lord and the operation of his hands. To honour those whom God honours, is both a christian privilege and duty. Of the founders and patrons of the British and Foreign Bible Society—a society pre-eminent in the felicity of its design and the grandeur of its plans—when they are gone down to the grave, posterity will say, in the language of an eminent statesman and orator of antiquity, “Bestowing their lives on the publick, they have every one received a praise that will never decay, a sepulchre that will always be most illustrious;—not that in which their bones lie mouldering, but that in which their fame is preserved, to be on every occasion, when honour is the employ of either word or act, eternally remembered.” No glory is comparable to that of doing good to our fellow-men: and of all the various kinds of good that we can do to each other, none is comparable to that which has a respect directly to the benefit of the spiritual estate of mankind. This is to do them good in the life which now is, by securing to them eternal good in the life which is to come. Such is the high and holy aim of Bible societies in every part of our world, who, following in the track of the illustrious parent institution, guided by her experience, and quickened by her example, are depositing the seeds of truth among the nations to whom they have access, with the confident hope that the Lord will cause it to spring up and bear fruit to his own glory, and the salvation of myriads of our fallen race. The word has gone out of His mouth who cannot lie, that in every place incense shall be offered unto his name, and a pure offering: and the zeal of the Lord of Hosts will perform his promise.

MISCELLANEOUS.

FOR THE CHRISTIAN MESSENGER.

To a serious and reflecting mind, what little reason does there appear for *pride* even in the wisest and best of men, according to the common import of wisdom and goodness in the world. However pre-eminently a man may be distinguished by natural endow-

ment, or extensive acquisition, neither, supplies any just foundation on which to construct the edifice of pride. Nay the existence of this baleful principle in a mind however bounteously furnished, is a proof of the absence of true wisdom. For the truly wise man is always deeply impressed with his own intrinsick insignificance, and as high as splendid talents, or treasured lore raises him above the generality of men, proportionably low does unaffected humility sink him in his own consideration. He may already perceive the immense disparity between his intellectual powers and the mental vigour of those with whom he has daily intercourse, every hour's observation may declare to him how far his knowledge extends beyond the contracted field to which this is confined, yet, nevertheless, he feels the unchangeable truth indelibly impressed in burning characters on the tablet of his heart, "pride was not made for man." And of what has he to be proud, "poor pensioner upon the bounties of an hour?" What dost thou possess, Oh man! which thou owest not to the Great Giver, and which thou holdest by so sure a tenure, that it may not take its eternal flight on the wings of the next fleeting moment? Genius, learning, wealth, beauty? Alas! how many wrecks of all of these surround us, the sorrowful monitors to an unregarding world of the evanescent nature of all sublunary things. Perhaps all these were once united in one individual: With what keenness of research did he explore the repositories of ancient learning; with what delight did he saunter along the flowery paths of literature, or enjoy "the soft obscurities of retirement, reposing beneath the shelter of academick bowers." When the hour of recreation arrived, his riches gave him access to gay and festive scenes in which he was conducted by his joyous associates through all the mazy varieties which inventive man has discovered, and miscalled pleasure. Oh! in this morning of his day, when his agile limbs so vigorously sustained him, and his cheek was clothed with the ruddy hue of health; how did his bosom dilate upon beholding himself the object of general admiration? Soaring aloft on the pinions of vanity; buoyed up by the breath of universal acclamation and applause: how did his perceptions of these delusive enchantments bewilder him; how were their real value, and the principles of truth veiled from his observation. "The frail child of dust," by means like these, was persuaded to invest himself with the attributes of omnipotence, and assume the deportment of an independent, and self-existing being. Unmindful of the Author of his days, he thought, acted, and discoursed, as if the "omnifick word" of his Creator had not called him into being, and could not dismiss him from the stage of action. Contemplating himself in the mirror of a partial and deceitful heart, he listened to the whispered gratulation of self applause, and revolving the pleasing ideas of his wit, his learning, and his great possessions, thought them all, together with himself, immortal. He saw that he had goods laid up for many years, and joyfully anticipated the pleasure and the ease they would bring with them in their revolving course. He observed that every thing connected with himself was distinguish-

ing and peculiar. He looked around, and discovered no man in whom so many excellencies united, concluded himself the best and the greatest, and swelling the dimensions of his importance, by the aliment of such reflections, he thought that every body must bend in deference, every eye quail before his regard, and every tongue pay the homage of tributary praise. Oh! that self should thus grow into an idol, and lead, chained to the wheels of her victorious car, so many princely minds. But the character is lamentably common, and although it be not frequently found advanced to the state depicted, we may every where see it in the diversified stages of its progress, rapidly advancing to that point, where every virtue and good principle being overturned and enthralled, pride rises into dominion, and rules with undisturbed sway.

After this view of man, and supposing that the lapse of time brings with it no reverse of fortune, but leaves him in the unmolested possession of his eminent blessings; let us for a moment look beyond the "confines of this world;" of this probationary state allotted him in infinite wisdom, into that world of futurity to which he must shortly take his unavoidable passage. The task is not difficult, for it is marvellously near to us all. There is but one step betwixt us and the grave. For one moment, endeared reader, turn thy back upon the objects of corporeal sense; imagine them all to be faded away, as if the irreversible decree, "they shall all perish," had found its consummation. Suppose the much frequented street, thy well known haunts, the embowered grove, thy dear native city and dearer connexions, all swept away by the dark tide of time, and that thou hast just entered into the eternal world, the final destination of every man. If thine own concerns and feelings will permit thee, avail thyself of the opportunity to discover how the distinguishing excellencies upon which the proud man values himself, support him on this awful occasion. Shall the pen of a finite worm endeavour to trace the unspeakable emotions which in rapid succession pass through, and agonize his soul. The attempt will be vain to describe the horrors of his disappointment, his dread and dismay. Reader, thy imagination must supply the description. Solemnly ponder upon the momentous subject and oh! that it may "turn thee from the error of thy ways."

Z.

TO THE PEOPLE OF THE UNITED STATES.

The board of managers of the American Colonization Society being about to enter upon the prosecution of the great objects of the institution, beg leave to address their countrymen upon this important subject.

The first duty to be performed is to obtain unquestionable information upon several most essential points, which will not only enable the society to pursue its future measures with certainty, but may also justify the government in affording its co-operation in a way most conducive to the success of the object in view. To effect this we have perceived the necessity of engaging a competent per-

son to visit the settlement of Sierra Leone and other ports of the Continent of Africa, and probably also to spend some time in England.

For these and other purposes, it becomes immediately necessary that the society should call upon its friends and ascertain what extent of funds may be expected.

The board do not think it necessary to comment upon the many and obvious benefits that may result from the labours they are engaged in.

The love of our own country, and benevolence to the cause of our suffering fellow men, conspire to offer the most persuasive motives. To these are to be added the far higher and more animating inducements of being the instruments of a gracious Providence in dispensing the light of christian hope and joy over a benighted and important portion of the earth.

The board therefore call with confidence upon their countrymen and fellow christians for that liberal aid to their designs, in reliance upon which this association was formed.

BUSH. WASHINGTON, *Pres't.*

REVIVALS OF RELIGION.

Extract of a letter from a lady in Connecticut, to her friend in this city, dated, Hebron, June 27, 1817.

“My mind is filled with wonder and admiration in contemplating the change which has taken place here during my absence. Will you not rejoice with me, my dear friend, to hear that the Lord has visited your native place with the special influences of his holy Spirit. To witness such a contrast, in a place proverbial for its stupidity and disregard of religion, is truly astonishing; and we may well adopt the language of inspiration, and say, ‘It is the Lord’s doings and marvellous in our eyes.’

“So eager have the people been for instruction, that Mr. Basset’s (the minister of the society) time is almost wholly devoted to them. I have feared his health if not his life would be the sacrifice, his labours are so great. About *thirty-seven* have made profession of their faith in Christ; and many more will probably come forward soon. We have reason to hope the reformation is *not declining*.”

A *Missionary Sermon* will be preached, God willing, by the Rev. Elias Cornelius, in the Methodist Church, Light-Street, to-morrow evening, 6th inst.

The exercises will commence precisely at eight o’clock; at the close of which, a collection will be lifted to aid in the establishment of schools among the Cherokee Indians.

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